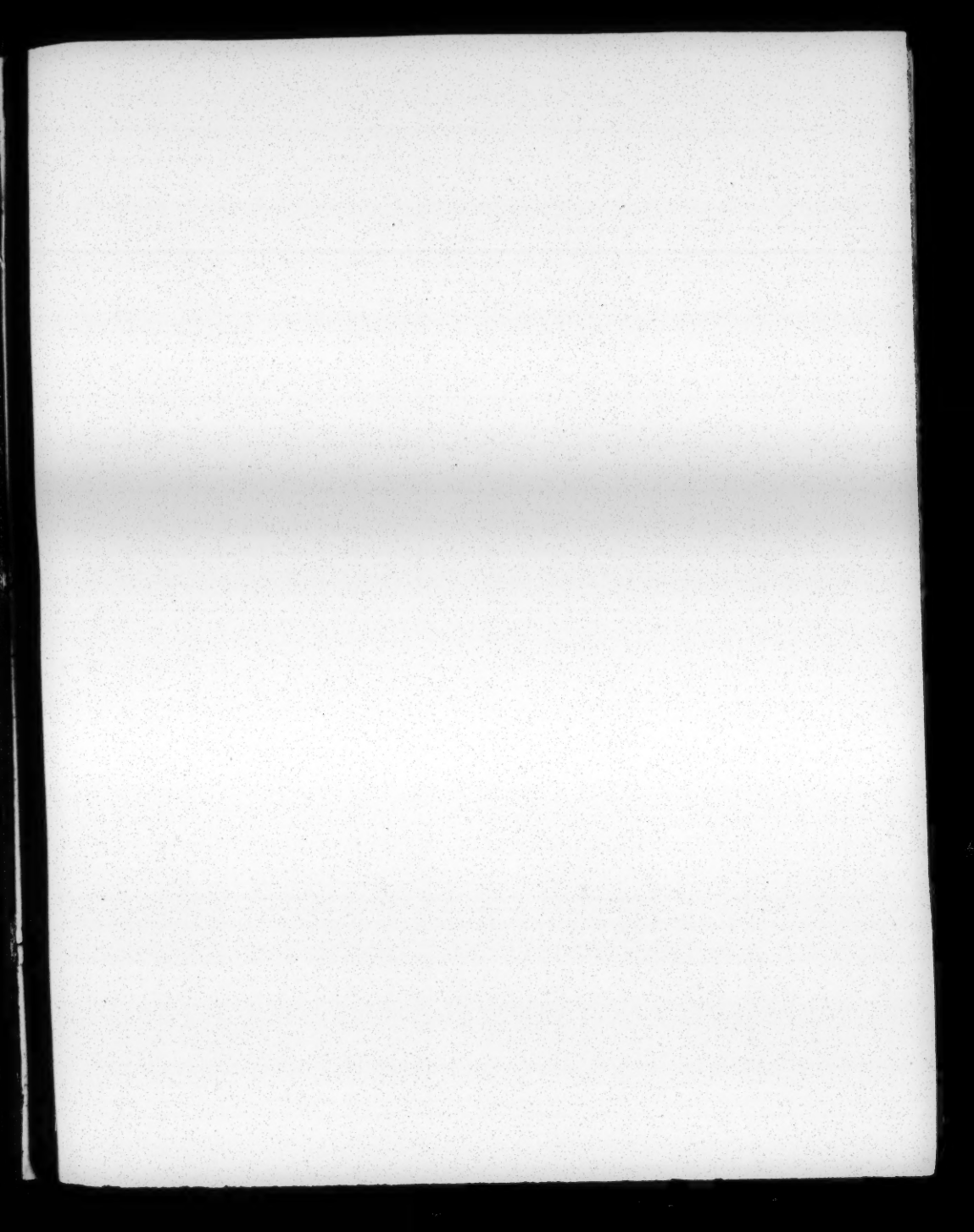


A
CATECHISME
of
CHRISTIAN
Religion.



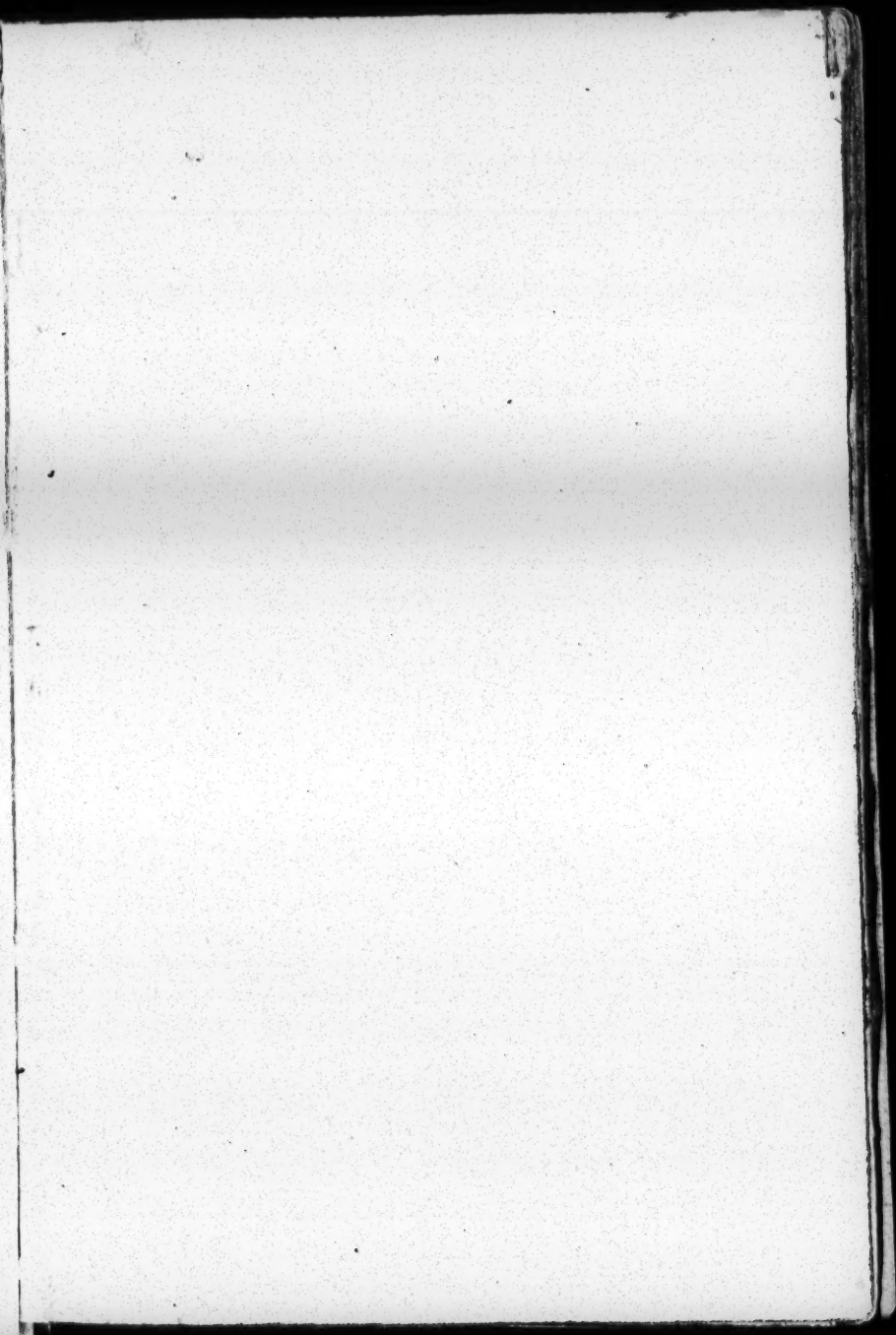
At AMSTERDAM,
*Imprinted by Iohn Frederick Stam, at
the signe of the Hope. 1639.*



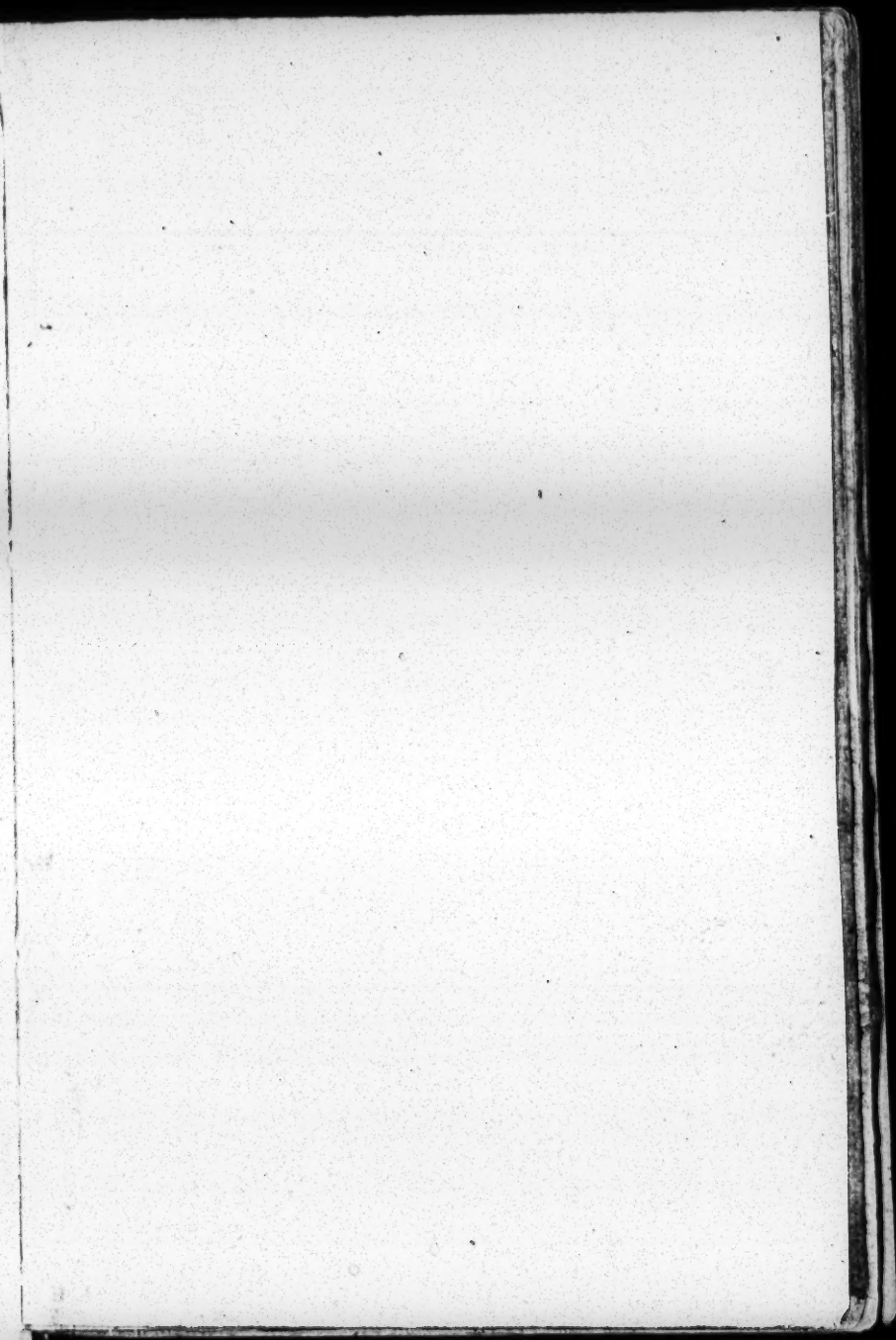


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56.





Frederic Hendrick Prince van
Orangien Graef van Nassou etc.

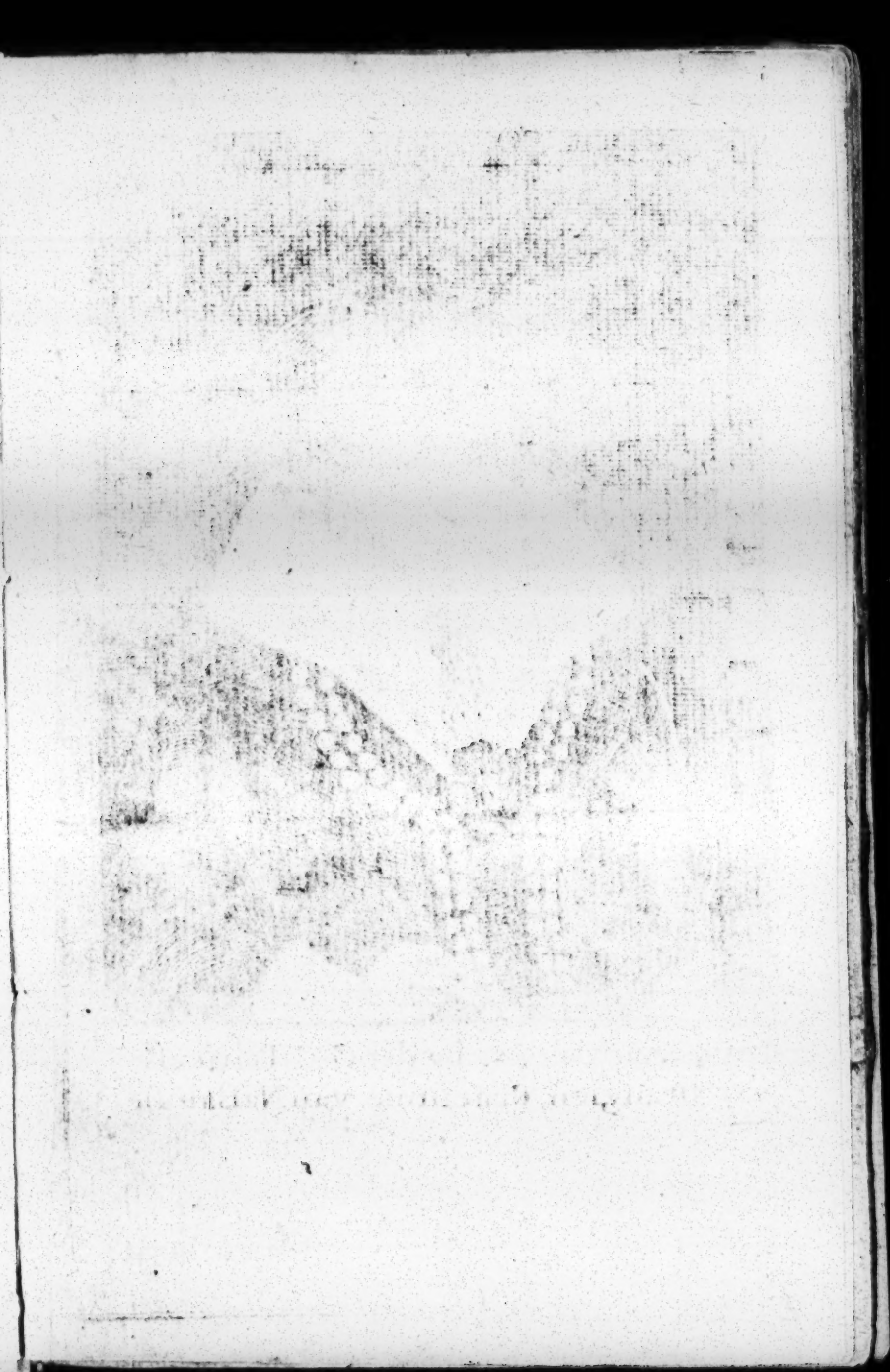


Amaliae by der g.^r G. Prinsesse van
Orangien, Graefinne van Nassou etc.



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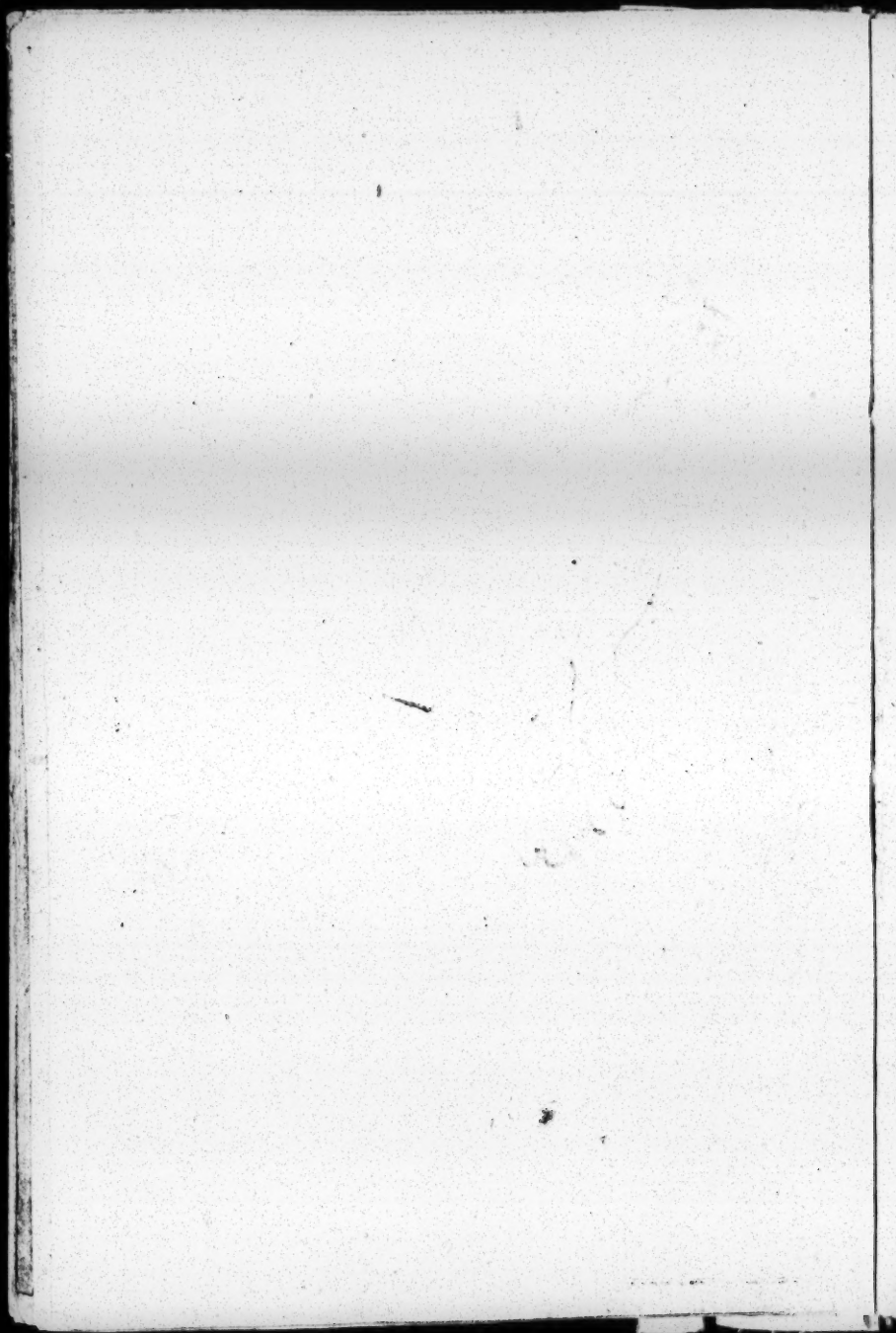




Loyse van Coligny by der G. G. Princeße
van Orangien, Graefinne van Naßau. etc.



Christiaen de vierde, by der G.G. Coning
van Deenmarcken en Noorwegen. etc.



A CATECHISME OF Christian Religion.

Question.

1. *What is thy onely comfort in life
and death?*

Answer.



IHat both in
soule and body
^a, whether I liue
or die ^b, I am
not mine owne
but belong ^c
wholly unto my most faithfull
Lord and Saviour Iesus Christ,
who by his precious ^d blood
most fully ^e satisfiying for my
finnes, hath delivered ^f me
from all the power of the
Diuell, and so preserveth

I Lords-
day

^a 1. cor. 6.
19. 20.

^b Rom. 14.
7. 8. 9.

^c 1 cor. 3. 23

^d 1. Pe. 1. 18
19.

^e 1 Ioh. 1. 7

^f 1. Iohn. 3. 8

Heb. 2. 14.
15.

g Ioh. 6, 39.
10, 28, 29.
h Luc. 21, 18
Mat. 10, 30.

i Rō, 8, 28.

k 2 Cor. i.
22. and 5, 5.
l Rō, 8, 14.
& 7, 22.

m Luk. 24.
47.

n I Cor. 6.

10, 11.

o Tit. 3, 38.

p Ioh. 9, 41

Rom. 3,

10, 19.

q Ioh. 17, 3.

r Eph. 5, 8,

9, 10.

s 1 Pet. 2, 9,

10.

me g that without the will of my heauently Father, not so much as a haire^h may fall from my head: yea all things must serue i for my safetie. Wherefore by his Spirit also he assureth me^k of everlasting life, and maketh^l me readie, and prepared, that henceforth I may liue to him.

2. Quest. *How many things are necessarie for thee to know, that thou enioying this comfort, maist live and die happily.*

Ans. Three^m: The first, what is theⁿ greatnes of my sin and misery. The second, how I am delivered^o from all sinne and miserie. The third, what thanks I owe^p unto God for this deliverie.

OF MANS MISERY.
THE FIRST PARTE,

Of the Miserie of man.

3. Question.

Whence knowest thou thy miserie?

2 Eords-
day.



Vt of the Law. ^a

^a Ro. 3, 20.

4 Quest. *What doth the Law of God require of us?*

Ans. That doth Christ briefly teach us, Mat. 22.

Thou shalt loue the Lord thy God with all thy heart, with all thy soule, with all thy minde, and with all thy strength. ^b This is the first and the great commandment, and the second is like to this: Thou shalt loue thy neighbour as thy selfe. On these two commandments hange the whole Law and the Prophets.

^b Luk. 10, 27.

OF THE MISERY

5 *Quest.* *Art thou able to keepe
all these things perfectly?*

c Ro. 3, 10.
i Iohn 1, 8.
d Rom. 8, 7.
Tii. 2, 3.

Ans^w. No truly c; for by nature
I am prone to the hatred of
God, and of my neighbour d.

3 *Lordsd.*

6 *Qu.* *Did God then make man
so wicked and perverse?*

e Gen. 1, 31

Not so: but rather he made
him good e and to his
owne image f, that is, endued
with righteousness and true ho-
lynes, that he might rightly
know God his Creator, & har-
tily loue him, and liue with him,
blessed for ever, & that to laude
and magnifie him. g

f Gen. 1, 26,
27.

Col. 3, 10.
Eph. 4, 24.

g Eph. 1, 6,
i Cor. 6, 20.

7 *Qu.* *Whence then ariseth this
wickeanes of mans nature?*

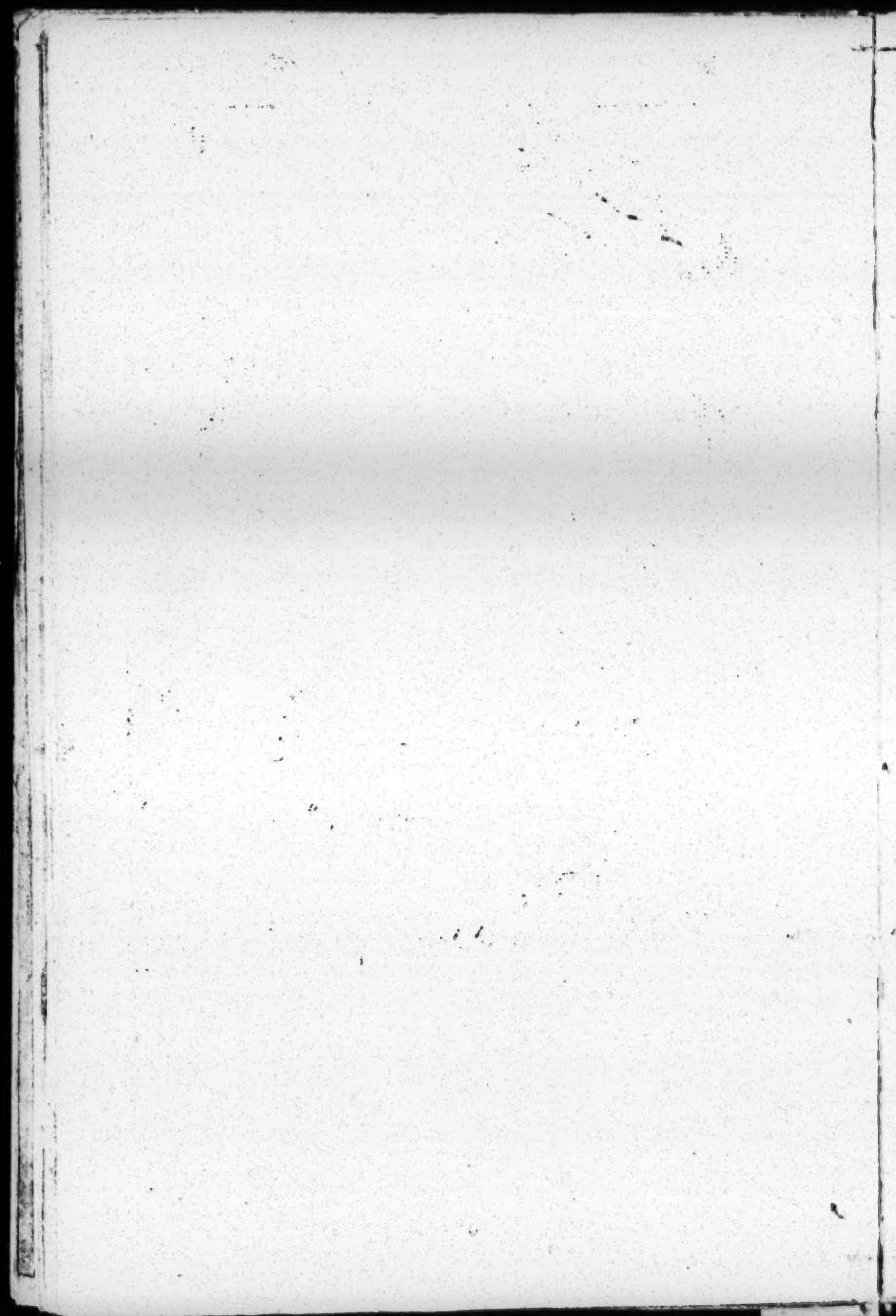
h Gen. 3, 6,
Rom. 5, 12.
18, 19.
i Psa. 51, 5.
Genes. 5, 3.

Ans. From the fall and disobe-
dience of our first parents A-
dam and Eve h: hence is our
nature so corrupt, that we are
all conceaved and borne in sin i.

8 *Quest.* *Are we so corrupt, that*



Wilhem Lodewyck Grave vā Nassow
Gouverneur van Vrieslandt Gron. etc.



we are not at all apt to doe well, and are prone to all vice.

Ans. Indeed we are k: except we be regenerated by the holy Ghost.¹

9 *Qu.* Doth not God then iniurie to man, who in the law requireth that of him, which he is not able to performe? *Ans.*

NO^m. For God hath made man such ⁿ a one, as he might performe it: But man, by the temptation ^o of the divell, & his owne stubburnnes, bereaved p^r himselfe and all his posteritie of those divine graces.

10 *Quest.* Doth God leaue this stubburnnes & falling away of man unpunished?

An. No q: but is angrie ^r in most dreadfull manner, as well for the sins wherein we are borne, as also for those which our selues commit, and in most just

k Gen. 6, 5.
Iob 14, 4.
& 15, 14, 16
1 John 3, 5.
and 15, 4, 5.

4 *Lordsd.*

m Ex. 34, 7.
n Eph. 4, 24.
Colo. 3, 10.
o Ge. 3, 4, 7.

p Ro. 5, 12.

q Psal. 5, 5.
r Rom. 1, 18
Deu. 28, 15
Heb. 9, 27:

OF MANS

iudgement punisheth them with present and everlasting punishments, as himselfe pronounceth: *Cursed be he that continueth not in all the words of the Law to doe them.* f

11 *Quest.* Is not God therefore mercifu'l?

An. Yea verily, he is mercifull^t, but so, that he is also just^v. Wherefore his iustice requirerh^w, that the same which is committed against the most high maiestie of God, should also be recompenced with extreame, that is, everlasting^x punishments both of body & soul.

THE SECOND PART, Of Mans Deliverie.

12 *Question.*

Seeing then by the iust iudgment of God, we are subiect both to tempo-

f Deut. 27.
26.
Gal. 3, 10.

t Ex. 34, 6.
v Ex 20, 1.
2 Co 6, 14

w Ps. 5, 5, 7.

x Gen. 2, 17
Rom. 6, 23.

5 Lords.
day.

raill

DELIVERY.

rall and eternall punishments ; is there yet any meanes or way remaying, whereby we may be delivered from these punishments , and be reconciled to God ?

Answer.



GOD will haue his justice ^a satisfied : wherefore it is necessarie , that ^b we satisfie , eyther by our selues, or by an other.

13 Quest. *Are we able to satisfie by our selues ?*

Ans. Not a whit ^c . Nay rather, we do everie day ^d increase our debt.

14 Quest. *Is there any creature in Heaven or in Earth, which is onely a creature, able to satisfie for us ?*

Ans. None. For first , God will not ^e punish that sinne in any other creature , which man hath

^a Ex. 20, 5.

^b Rom. 8, 3

^c Job 9, 2, 3

& 15, 14.

15, 16.

^d Mat. 6, 12

Isa. 64, 6.

^e Hebr. 2.

14, 18.

committed. And further, ney-
ther can that which is nothing
but a creature, sustaine the
wrath of God against sinne, and
f deliver others from it.

f Pf. 130. 3.
and 49. 8. 9.

15 *Quest. What manner of Me-
diator then and deliuerer must wee
seeke for?* *Ans. w.*

6 *Lordsday.*

g 1 Cor. 15.
21. Rom. 8.
3.
h Rom. 9. 5.
Isa. 7. 14.

SUCH a one verely, as is verie
man, & perfectly just, & yet
in power aboue all creatures,
that is, who also is very ^h God.

16 *Qu. Wherefore is it necessarie
that he be verie man, and perfectly
iust too?*

i Rom. 5.
12, 15.

Ans. Because the iustice of
God requireth, that the same
nature of man which hath
sinned, doe it selfe ⁱ likewise
make recompence for sin: but
he that is himself a sinner, ^k can
not make recompence for
others.

k 1 Pet. 3.
18. Isa. 53.
11.

17 *q. Why must he also be very God?*

Ans.

DELIVERY.

A. That he might by the power of his godhead 1 sustaine in his flesh the burden of Gods wrath, and might recover^m and restore unto us that righteousness and life which we lost.

18 qu. *And who is that Mediator, which is together both very God, and a very perfect iust man?*

A. Euen our Lord Iesus Christⁿ, who is made^o to us of God wisdom, righteousness, sanctification and redemption.

19 qu. *Whence knowest thou this?*
Ans. Out of the Gospell, which God first made knowne in Paradise P, and afterwarde did spread it abroad by the Patriarkes q and Prophets: shadowed it^r by sacrifices & other ceremonies of the law: and lastly accomplished it^f by his onely begotten Sonne.

20 quest. *Is then salvation re-*

l 1 Petr. 3,
 18. Act. 2,
 24. Isa. 53,
 8.

m 1 Joh. 1, 2
 Act. 20, 28.
 2 Tim. 1, 10
 John 6, 51.

n Mat. 1. 23
 1 Tim. 3, 16
 Luke 2, 11.
 o 1 Cor. 1,
 30.

p Gen. 3. 15
 q Gene. 22.
 17, 18, and
 28, 14.
 Rom. 1, 2.
 Hebr. 1, 1.
 r Joh. 5, 46.
 Heb. 10, 7,
 8.
 f Rom. 10,
 4. Heb. 13.
 8.

stored

OF MANS

stored by Christ to all men, who perished in Adam? *Answer.*

NOT to all^t: but to those onely, who by a true faith are engrafted into him^v, and receiue his benefites.

21 Quest. *What is sayth?*

Ans. It is not onely a^w knowledge, whereby I surely assent to all things, which God^x hath revealed unto us in his word, but also an assured y^t trust or confidence kindled in my heart, by the Holy^z Ghost, through the Gospell,^a whereby I am assuredly perswaded, that remission^b of sinne^c, everlasting righteousness^c & life, is giuen not to others onely, but to me^d also, and that freely through^e the mercy of God, for the merites of Christ alone.

22 Quest. *What are those things*

which

7 Lords-day.

t Mat. 1, 21.

Isa. 53, 11.

v Ioh. 1, 12.

13.

Ro. 11, 20.

Heb. 10, 39

w Jo. 6, 69.

Joh. 17, 3.

He. 11, 3, 6.

x Ro. 2, 18.

19, 20.

y Ro. 4, 16.

20, 21.

Iam. 1, 8.

Eph 3, 12.

z Ro. 1, 16.

1 Co. 1, 21.

Ast. 16, 14.

Mat. 16, 17.

Joh. 3, 5.

a Rom. 10,

14, 17.

b Mat. 9, 2.

c Rom. 5, 1

d Gal. 2, 20

e Ro. 3, 24,

25, 26.

DELIVERIE.

*which are necessarie for a Christian
man to beleue?*

Ans. All things which are promised^f us in the Gospell : the summe whereof is briefly conteyned in the Creede of the Apostles ; or in the Articles of the Catholike and undoubted faith of all Christians.

f Jo. 20, 31.
Math. 28,
19, 20.

23 quest. *Which is the Creede ?*
I *Beleue in God , the Father
almightie , maker of heauen
and earth.*

*ij. And in Iesus Christ his one-
ly Sonne our Lord.*

*iiij. Which was conceived by the
Holy Ghost : borne of the virgine
Marie.*

*iiij. Suffered under Pontius Pi-
late : was cruified, dead and buried:
he descended into hel.*

OF THE

v. *The third day he rose again from the dead.*

vj. *He ascended into heaven, and sitteth at the right hand of God the Father almightie.*

vij. *From thence shall he come to judge the quick and the dead.*

vijj. *I beleene in the Holy Ghost.*

ix. *The holy Catholike church: the Communion of Saints.*

x. *The forgiuenes of sinnes.*

xj. *The resurrection of the body.*

xij. *And the life everlasting, Amen.*

24 Quest. *Into how many parts is this Crede diuided?*

8 Lords-day.

g Gen. i.
h 1 Petr. i,
18, 19.

An. Into three parts: The first is of the Eternall Father & our creation g: The second, of the Son & our redemption h: The

third

FATHER.

third, of the Holy Ghost, and our sanctification. i

25 qu. *Seeing there is but one^k onely substance of God, why namest thou these three, the Father, the Son, and the Holy Ghost?*

Ans. Because God hath so manifested himselfe in his worde, that these three distinct persons are that one true everlasting God.

i 1 Pet. 1, 21

22.

k Deu. 6, 4.

1 Gen. 1. 26.

Esa. 61, 1.

Marc. 3. 16,

17. 2 Cor.

13, 13.

1 Ioh. 5, 7.

OF THE FATHER.

26 quest. *What beleevest thou, when thou sayest; I beleeue in God the Father almighty, maker of heauen and earth?*

Ans.



Beleeve the everlasting Father of our Lord Iesus Christ, who^a hath made of nothing heauen & earth, with all that are in them, who likewise upholdeth and^b govern.

9 Lords.
day.

a Gen. 1, &

2. Ps. 33, 6.

b Ps. 115, 3.

Mat. 10, 29

Hebr. 1, 3.

Ioh. 5, 17.

eth

OF THE

c Joh. 1, 12.
Rom. 8, 15,
16.
Galat. 4, 5.
Ephes. 1, 5.
1 John 3, 1.

d Ps. 55, 22.
Mat. 6, 26.

e Ro. 8, 28.
f Ro. 10, 12
g Mat. 6, 26
& 7, 9, 10,
11.

10 Lords.
day.

h Act. 17,
25, 26, 27,
28.
i Heb. 1, 3.

eth the same by his eternall
counsell & providence) to be
my ^c God and my Father for
Christes sake : and therefore I
doe so trust in him , and so relie
om him , that I may not doubt,
but he will provide all things
necessarie ^d both for my soule
and bodie. And further what-
soever evils he sendeth on me,
in this troublesome life , he
will ^e turne them to my safetie,
seeing both he is able to do it,
as being ^f God almightie ; and
willing to doe it , as being ^g a
bountifull Father.

27 qu. *What is the Providence
of God?* *Ans.*

TH E almighty power of
God , everie where pre-
sent , ^h whereby he doeth , as it
were with his hand ⁱ , uphold &
governe heauen & earth , with
all the creatures therein : So

FATHER.

that those things which grow in the earth, as likewise raine^k & drought, fruitfulness^l and barraines, meate and drinke,^m health and sickness,ⁿ riches and povertie, in a word, all^o things come not rashly, or by chance, but by his fatherly counsel and will.

28 quest. *What doeth this knowledge of the Creation & providence of God profite us;*

An. That in adversitie^p we may be patient, and ^q thankfull in prosperitie, and ^r haue hereafter our chiefeſt hope placed in God our moſt faithfull father, being ſure, that there is nothing, which may ^f withdraw us from his loue, for as much as all creatures are ſo in his power, that without his will they are not ^t able, not onely to doe any thing, but not ſo much as once to mooue.

k Ier. 5. 24.
l Act. 14.
17.
m John. 9. 3
n Pro. 22. 2.
Job. 1. 21.
o Mat. 10.
29. 30. Eph
1. 11.

p Rom. 5. 3.
Pſal. 39. 10.
q Deu. 8. 10
1 Theſ. 5. 18
r Rom. 5.
4. 5. 6.

f Rom. 8. 38
39.

t Iob. 1. 12.
and 2. 6.
Mat. 8. 31.
Iſa. 10. 15.

OF THE SONNE.

Question 29.

I I Lords-
day.

Why is the Sonne of God called Iesus, that is, a Saviour? Answ.

a Mat. I, 21.



Ecause he saveth us from all our^a sinnes: neyther ought any safety to be sought

b Act. 4, 12.

for from any other, nor **b** can else where be found.

30. Qu. *Doe they then beleue in the onely Saviour Iesus, who seeke for happines & safetie of the Saints, or of themselves, or else where?*

Ans. No. For although in word they boast themselves of him, as their Saviour, yet indeed they denie the onely Saviour ^c Iesus. For it must needs be that either Iesus is not a perfect Saviour, or that they, who embrace him as their Saviour with a true faith, possesse all

c Cor. I,
13, 31. Gal.
5, 4.

SONNE.

things in him, which^d are required unto salvation.

31 Qu. *Why is he called Christ, that is, anointed?* *Ans.*

BEcause he was ordained of the Father, and anointed^e of the Holy ghost, the^f chief Prophet and Doctor: who hath opened unto us the secret counsaile, and all the will of his Father concerning our redemption: And the High Priest,^g who with that one onely sacrifice of his bodie, hath redeemed us, and doth continually make^h intercession to his Father for us. And aⁱ King, who ruleth us by his word and spirit, and defendeth and^k maintaineth that salvation, which he hath purchased for us.

32 quest. *But why art thou called a Christian?*

Ans. Because through faith I am

d Heb. 12. 2.
Isa. 9. 5, 6.
Col. 1. 19.
20.

12 Lords-
day

e Heb. 1. 9.
f Deut. 18.
18.

Act. 3, 22.
Ioh. 1, 18.
and 15, 15.

Mat. 11, 27
g Ps. 110, 4.
Hebr. 7, 21.

and 10, 14.
h Rom. 8,
34.

i Psal. 2, 6.
Luke 1, 33,
k Mat. 28,
18. Ioh. 10,
21.

m I cor. 6.

15.

n I Joh. 2.

27.

Ioel. 2. 28.

o Mat. 10.

32.

p Ro. 12. 1.

Apo. 1. 6.

q Ephe. 6.

11. 12.

1 Tim. 1.

18, 19.

r 2. Tim. 2.

12.

a member of Iesus Christ, and partakerⁿ of his anointing, that both I may^o confesse his name, and present my selfe unto him a liuely p sacrifice of thankfulness, & also may in this life fight against sinne q & Sathan, with a free and good conscience, and afterward enjoy an everlasting kingdom^r with Christ, over all creatures.

13 Lords-
day.

33 Quest. *For what cause is Christ called, The onely begotten sonne of God, When we also are the sonnes of God?* Ans.

a Ioh. 1. 14.

Heb. 1. 2.

b Ro. 8. 15.

16, 17.

Eph. 1. 5. 6.

BEcause CHRIST alone is the coeternall and naturall Sonne of the eternall a Father, and we b are but sonnes adopted of the Father, by grace, for his sake.

34 quest. *Wherefore callest thou him, Our Lord?*

Ans. Because he redeeming and

ransoming both our body and soule from sinnes, not with gold nor silver, but with his precious blood, & deliuering us from all the power of the diuell, hath set us ^c free to serue him.

35 Quest. *What beleevest thou, when thou sayst, He was conceived by the Holy Ghost, and borne of the Virgine Marie?* Ans.

T Hat the sonne of God, who is d & continueth true and everlasting ^e God, ^f tooke the very nature of man, of the flesh & g blood of the Virgin Marie, by the working of the Holy Ghost, ^h that withall he might be the true seed of David, ⁱ like unto his brethren in all things, ^k sinne excepted.

36 qu. *What profit takest thou, by Christs holy Conception and Nativity?*

Ans. That he is our^l Mediator, &

c 1 Pet. 1. 18
19. 1 Cor.
6. 20.

14 Lords-
day.

d Ioh. 1. 1.
Col. 1. 15.
Mat. 16. 16.
e Rom. 9. 5.
1 Joh. 5. 20.
f Joh. 1. 14.
Gal. 4. 4.
g Mat. 1. 18
Luke 1. 35.
h Ps. 132. 11
Acts 2. 30.
&c.
Rom. 1. 3.
i Phil. 2. 7.
k Heb. 4. 15
1 Heb. 2. 16.
17.

m Pf. 32, 1.
1 Cor. 1, 30
Rom. 8, 34.

I Lords-
day

n Pet. 2, 24
Isa. 53, 12.

o 1 Ioh. 2, 2
Rom. 3, 25.

doth cover with his innocencie
and perfect holynes my sinnes,
in which I was conceived, that
they may not come in the sight
of m God.

37 Quest. *What beleevest thou,
when thou sayst, He suffered? Ans.*

That he, all the time of his
life, which he led on the
earth but especially at the ende
thereof, ⁿ sustained the wrath
of God, both in body and soule,
against the sin of all mankind,
that he might by his passion, as
the onely ^o propitiatorie sacri-
fice, deliver our body and soule
from everlasting damnation, &
purchase unto us the favour of
God, righteousness, and ever-
lasting life.

38 quest. *For what cause should
he suffer under Pilate, as being his
Iudge? Ans.*

That he being innocent and

condemned ^a before a civill
judge, might ^b deliver us from
the severe judgement of God,
which remained for all men.

^a Luke 23,
14. Ioh. 19,
4. Ps. 69. 24.
^b Gal. 3, 13.

39 quest. *But is there any thing
more in it, that he was fastned to
the crosse, then if he had suffered
any other kinde of death?*

Ans. There is more: For by
this I am assured, that he tooke
upon himselfe the curse, which
did lye on me: For the death of
the crosse was ^c cursed of God.

^c Deut. 21.
23. Gala. 3,
13.

40 Quest. *Why was it necessarie
for Christ to humble himselfe unto
death?*

16 Lords-
day.

Ans.

BEcause the Iustice & trueth
of God could by no ^d other
meanes be satisfied for our
sinnes, but by the verie death
of the ^e sonne of God.

^d Gen. 2, 17

^e Heb. 2, 9.
10. Phil. 2,
8.

41 quest. *To what ende was he
buried also?*

Ans. That thereby he might

OF THE

fA&t. 13, 29
Ioh. 19, 38,
&c.

make manifest, that he ^f was dead indeed.

42 quest. *But since that Christ died for us, why must we also dye?*

Ans. Our death is not a satisfaction for our sinnes, but the abolishing of sinne, and our passage into everlasting life.

g Ioh. 5, 24.
Phil. 1, 23.

43 quest. *What other commoditie receiue we by the sacrifice and death of Christ?*

h Rom. 6,
6, 7. &c.

Ans. That by the vertue of his death, our old man is crucified, slaine, and ^h buried together with him, that hence forth euill lustes & desires may not ⁱ raigne in us, but we may ^k offer our selues unto him, a sacrifice of thanksgiving.

i Rom. 6, 12
k Ro. 12, 1.

44 quest. *Why is there added, He descended into hell?*

Ans. That in my greatest pains and most grievous tentation, I may support my selve with this

comfort, 18

comfort, that my Lord Iesus Christ hath deliuered^l me, by the unspeakable distresses, torments and terrors of his soule, into which he was plunged, both before, and then especially, when he hanged on the crosse, from the straites and torments of hell.

45 Quest. *What doeth the Resurrection of Christ profit us?* Ans.

First, by his resurrection he vanquished death, that he might^m make us partakers of that righteousness, which he had gotten us by his death. Again we are now also^a stirred up by his power to a new life. Lastly, the resurrection of our Head Christ, is a^b pledge unto us of our glorious resurrection.

46 Quest. *How understand you that, He ascended into heauen?*

l Isa. 53, 10.
Mat. 27, 46.

17 Lords-
day.

m 1 Cor. 15
16.

a Rom. 6, 4.
Colos. 3, 1.
&c.

b 1 Cor. 15.
Rom. 8, 11.

18 Lords-
day.

OF THE

Answer.

c Act. 1, 9.
Mar. 16, 19
d Hebr. 4,
14. Rom. 8.
34 Eph. 4.
10.

That Christ (his Disciples looking on) was ^c taken up from the earth into heaven, and yet still is ^d there for our sakes, and will be, untill he come againe to judge the quick and the dead.

47 qu. *Is not Christ then with us untill the ende of the world, as he hath promised?*

e Act. 3, 21.
Mat. 16, 28.
Joh 16, 28.
f Matt. 28,
25.

Ans. Christ is true God, and true man, and so according to his ^e manhoode, he is not now on earth: but according to his ^f godhead, his majestie, his grace, and spirit, he is at no time from us.

48 quest. *Are not by this meanes the two natures in Christ pulled asunder, if his manhood be not wheresoever his godhead is?*

Ans. No: for seeing his Godhead is incomprehensible, and

SONNE.

everie where ^e present : it fol-
loweth necessarily , that ^f the
same is without the bounds of
his humane nature , which he
tooke to him , and yet is never
the lesse in it , and ^f abideth per-
sonally united to it.

49 qu. *What fruit doth the ascen-
sion of Christ into heauen bring us?*

Ans. First , that he ^g maketh in-
tercession to his Father in
heauen for us. Next , that we
haue our flesh in heauen , that
we may be confirmed thereby,
as by a sure pledge , that it shall
come to passe , that he who is
our head , will ^a lift up us his
members unto him. Thirdly,
that he ^b sendeth us his spirit in
steed of a pledge between him
and us , by whose forcible work-
ing we seeke after , not earthly,
but heauenly things , where he
himselſe is sitting at the right

hand

^e Act. 7, 49.
^f Mat. 24, 30
^f Matt. 28,
20. Ioh. 16,
28. and 17,
11.

Joh. 3, 13.

^g Heb. 9, 24
ⁱ Joh. 2, 2.
Rom. 8, 34.

^a Joh. 14, 2.
Eph. 2, 6.

^b Ioh. 14,
16.
2 Cor. 1, 22
2 Cor. 5, 5.

OF THE

c Col. 3, 1.
Phil. 3, 20.

hand of God. c

50 Quest.

19 Lords-
day.

*Why is it further said, He sitteth
at the right hand of God? Ans.*

d Eph. 1, 20
Col. 1, 18.
e Matt. 28,
18. Joh. 5,
22.

BEcause Christ therefore is
ascended into heaven, to
shew^d there, that he is the head
of the church, by whom the fa-
ther^e governeth all things.

51 quest. *What profite is this
glorie of our Head Christ unto us?*

f Eph. 4, 10

Ans. First, that through his ho-
ly Spirit, he^f poureth upon us
his members, heavenly graces.

g Psal. 2, 9.
Joh. 10, 28.

Then, that he shieldeth & g de-
fendeth us by his power against
our enemies.

52 quest.

*What comfort hast thou by the
comming againe of Christ to iudge
the quick and the dead? Ans.*

h Luke 21,
28. Rom. 8,
23, 24. Psal.
3, 20.

THat in all my miseries and
persecutions, h I looke,
with my head lifted up, for the

verie x

HOLY GHOST.

verie fame, who before yeelded himself unto the judgment of God for me, and tooke away all malediction from me, to come Iudge from heauen, to throw all hisⁱ and my enemies into everlasting paines, but to translate ^k me with all his chosen, ynto himselfe, into celestial ioyes, & everlasting glorie.

i 2 Thes. 1.
6, 7. Matth.
25, 41.
^k Mat. 25,
34.

OF THE HOLY GHOST.

53 Quest.

What beleuest thou concerning the Holy Ghost?

Ans.



Ist, that he is true and coeternall God with the eternal Father, & the ^a Sonne:

Secondly, that he is also giuen ^b unto me, to ^c make me through a true faith partaker of Christ & all his benefites

20 Lords-day.

^a Gen. 1. 2.
Isa. 48. 16.
ⁱ Cor. 3. 16.
^b Mat. 28.
19. 2. Cor. 1
21.
^c Gal. 3. 14.
ⁱ Pet. 1. 2.

to

d Act. 9, 31.
e Ioh. 14,
16. I Pet. 4.
14.

21 Lords-
day.

f Joh. 10, 11
g Gen. 26, 4
h Rom. 8,
29. Eph. 1,
10.
i Matt. 16,
18.
k Isa. 59, 21.
l Deut. 10,
14, 15.
m Act. 13,
48.
n I Iohn 2,
19.
o I Cor. 1,
8, 9. Rom.
8, 35. &c.
a I Joh. 1, 3.
Rom. 8, 32.
I Cor. 12,
13.
b I Cor. 13.
5 Phil. 2, 4.
5, 6.

to^d comfort me, and to^e abide
with me for ever.

53 Quest. *What beleueest thou
concerning the holy and Catholike
Church of Christ?* *Ans.*

I Beleue that the Sonne of
God f doeth from s the be-
ginning of the worldⁿ to the
end, gather, defend andⁱ pre-
serue unto himselfe by his k spi-
rit & word, out of^l whole man-
kinde, a companie^m chosen to
everlasting life, and agreeing in
true faith: and that I am a live-
lyⁿ member of that companie,
and so shall^o remaine for ever.

55 quest. *What meane these
words, The Communion of Saints?*

Ans. First, that all & everie one
who beleeveth, are in com-
mon^a partakers of Christ, & all
his graces, as being his mem-
bers. And then, that everie one
ought readily and^b cheerfully

HOLY GHOST.

to bestow the gifts and graces, which they haue received, to the common commoditie and safetie of all.

56 quest. *What beleevest thou concerning remission of sinnes?*

T Hat God, for the satisfaction made by ^c Christ, hath put out all the remembrance of my sinnes, and also of that corruption within me, where-with I must fight all my life time, and doeth freely endue me with the righteousness of Christ, that I ^e come not at any time into judgement.

57 Qu. *What comfort hast thou, by the resurrection of the flesh?* Ans.

T Hat not onely my soule, after it shall depart out of my bodie, shall presently be taken ^f up to Christ, but that this my flesh also, being raised up by the power of Christ, shall

c 1 Joh. 2, 2
2 Cor. 5, 19.
21.
d Jer. 31, 34
Psa. 103, 3.
4, 10, 11,
Rom. 8, 1,
2, 3.

e Ioh. 3, 18.

22 Lords-
day.

f Luke 23,
43. Phil. 1,
23.

be

OF THE

g 1 Cor. 15.
53. Job. 19.
25. 26.

be againe united to my soule, & shall be g make like to the glorious body of Christ.

58 qu. *What comfort takest thou of the article of everlasting life? A.*

a 2 Cor. 5.
2. 3. 6.
Ro. 14. 17.

That for as much as ^a I feele already in my heart the beginning of everlasting life, it shall ^b at length come to passe, that after this life I shall enioy full and perfect blisse, wherein I may magnifie God for ever; which blessednes verily, [†] neither eye hath seē, nor eare hath heard, neither hath any man in thought conceived it.

b Pl. 16. 11

† 1 Cor. 2. 9

23 Lords-
day.

59 Quest. *But when thou believest all these things, what profit redoundeth thence unto thee? An.*

c Heb. 2, 4.
Rom. 1. 17.
Ioh. 3. 36.

That I am righteous in Christ before God, and an heire of eternall life ^c.

60 quest, *How art thou righteous before God?*

Ans.

IUSTIE. BY FAITH.

Ans. Onely ^d by faith in Christ Iesus: so that, although my conscience accuse mee, that I haue grievously trespassed against all the commandments of God & haue not ^e kept one of them: and further, am as yet ^f prone to all evill: yet notwithstanding (if ^g I embrace these benefits of Christ with a true confidence and perswasion of minde) the full and ^h perfect satisfaction, righteousness and holines of Christ, (without any ⁱ merit of mine, of the meere ^k mercie of God) is ^l imputed and ^m given unto me, and that so as if neither I had committed any sinne neyther any corruption did sticke unto me: yea as if I my selfe had perfectly ⁿ accomplished that obedience, which Christ accomplisht for me.

61 qu. *Why affirmest thou, that*

d Rō. 3. 22.
&c. Gal. 2.
16. Ephe. 2.
8. 9.

e Rom. 3. 9.
&c.
f Rō. 7. 23.

g Rō. 3. 28.
Joh. 3. 18.

h I Joh. 2. 2

i Ro. 3. 24.
k Tit. 3. 5.
Eph. 2. 8. 9
l I Joh. 2. 1.
m Ro. 4. 4.
5. 2 Cor. 5.
19.

n 2 Cor. 5.
21.

C

thou

OF THE

thou art made righteous by faith onely ?

* 1. Cor. 13
9.
Eph. 2. 8. 9.

o 1 co. 1. 30
1 Cor. 2. 2.
p 1 Jo. 5. 10.

24 Lords-
day.

q Gal. 3. 10.
Deu. 27. 26

r Jsa. 64. 6.

Ans. Not for that I please God through the * worthines of my faith : but because onely the satisfaction, righteousness and holines of Christ is my righteousness before ° God : & I cannot take hold of it P or apply it unto my self any other way than by faith.

62 Quest. *Why cannot our good works be righteousness, or some part of righteousness before God ?* *Ans.*

BEcause that righteousness which must stande fast before the judgement of God, must be in all points perfect, and ¶ agreeable to the Law of God : Now our workes, even the best of thē, are imperfect in this life, and r defiled with sinne.

63 q. *How is it that our good works merit nothing, seeing God promised that he wil giue a reward for them,*

both

SACRAMENTS.

both in this life, and in the life to come?

Ans. That reward is not given of merit, but of ^f grace.

64 Quest. *But doth not this doctrine make men careles & profane?*

Ans. No: For neither can it be, but they, which are incorporated into Christ through faith, should bring forth the fruites of ^t thankfulness.

^f Luk. 17.
10.

^t Mat. 7. 18.
Iohn. 15. 5.

Of the Sacraments.

65 Quest. *Seeing then that onely faith maketh us partakers of Christ and his benefites, whence doeth it proceede?*

Ans.



Rom the holy Ghost, who ^a kindleth it in our hearts by the gospel, and ^b confirmeth it by the

25 Lords-
day.

^a Ephe. 2. 8.
and 6. 23.
^{phil.} 1. 29.
^b Mat. 28.
19.
Rom. 4. 11.

OF THE SACRAMENTS.

use of the Sacraments.

66 qu. *What are the Sacraments?*

Ans. They are holy signes and seales set before our eies, & ordeined of God for this cause, that he may declare and seale by them the promise of his Gospell unto us, to wit; that he giveth freely remission of sinnes, and ^c life everlasting not only to all in generall, but to every one in particular that beleeveth, for that only sacrifice of Christ wch he accōplished upon the crosse.

c Ge. 17. 11.
Rom. 4. 11.
Deut. 30. 6.
Levi. 6, 25.
Isa. 6, 6.

67 quest. *Doe not thẽ both the word and Sacraments tende to that ende, as to lead our faith unto the sacrifice of Christ finished on the crosse, as the onely ground of our salvation?*

Ans. It is even so. For the Holy Ghost teacheth us by the Gospell, and assureth us by the Sacraments, that the salvation of all of us, standeth in the holy

sacrifice

OF BAPTISME.

sacrifice of Christ^d offered for us upon the crosse.

d Rom. 6, 3.
Gal. 3, 27.

68 quest. *How many Sacraments hath Christ ordained in the new Testament?*

Ans. e Two, Baptisme, and the holy Supper.

e 1 Cor. 10.
2, 3, 4.

OF BAPTISME.

69 question. *How art thou admonished and assured in Baptisme that thou art partaker of the onely sacrifice of Christ?*

Ans.

BEcause Christ^a commanded the outward washing of water, adioyning this^b promise therunto, that I am no lesse assuredlie washed by his blood and spirit from the uncleanness of my soule, that is, from all my sinnes, then I am^c washed outwardly with water, whereby all the filthinesse of the bodie useth to be purged.

26 Lords-
day.

a Mat. 28,
19.
Acts 2, 38,
b Mar. 16,
16. Mat. 3,
11. Rom. 6,
3.

c Mar. 1, 4.
Luc. 3, 3.

OF BAPTISME.

70 quest. *What is it to be washed with the blood and Spirit of Christ?*

Ans. It is to receave of God forgiuenes of sins freely for the blood of Christ, which he shed for us in his Sacrifice on the Crosse. And also to be renewed by the holy Ghost, and through his sanctifying of us, to become members of Christ, that we may more and more die to sinne, and live holy and without blame.

71 qu. *Where doeth Christ promise us that he will as certainly wash us with his blood & spirit, as we are washed with the water of Baptisme?*

A. In the institutiō of baptisme; the words whereof are these:

f *Goe and teach all nations, baptizing them in the name of the Father, the Son, and the holy Ghost.*

g *He that shall beleene and be bap-*

tised,

d He. 12. 24.
1 Pet. 1. 2.
Apoc. 1. 5.

e Ioh. 1. 33.
Röm. 6. 4.
Col. 2. 12.

f Mat. 28.
19.

g Mar. 16.
16.

OF BAPTISME.

tised shall be saved: but he that will not beleue, shall be damned.
 this promise is repeated again, whereas the Scripture calleth Baptisme, *The^h washing of the new birth, andⁱ forgiuenes of sinnes.*

h Tit. 3. 5.
i Act. 22. 16.

72 Quest. *Is then the outward Baptisme of water the washing away of sinnes?* *Ans.*

27 Lords-day.

IT is not: For the *k* blood of Christ alone cleanseth us from all *l* sinne.

k Mat. 3. 11
i pet. 3. 21.
l Ioh. 1. 7.
i Cor. 6. 11

73 qu. *Why then doeth the holy ghost call Baptisme, The washing of the new birth, and forgiuenes of sinnes?*

Ans. God speaketh so not without great cause: to wit, not only to teach us, that as the filth of our body is purged by water, so our sinnes also are *m* purged by the blood and spirit of Christ: but much more to assure us by this divine token and

m Rev. 1. 5.
i Cor. 6. 11.

n Mar. 16,
16 Gal. 3,
27.

pledge, that we are as verily washed from our sinnes with the inward washing, as we are washed by the outward and visible water.

74 qu. *Are infants to be baptised also?* Ans.

o Gen. 17, 7
A^ct. 2, 39.
p 1 Cor. 7,
14. Joel. 2,
16
q Mat. 19.
14.
r Luc. 1, 14.
15. Psal. 22.
10. A^ct. 2,
39.

f A^ct. 10, 47.
1 Cor. 12,
13. and 7.
14.

t Ge. 17, 14.
v Col. 2, 11
12, 13.

What els for seing they belong as well unto the ^o covenant and church p of God, as they who are of full age: and seeing also unto them is promised q remission of sinnes, by the blood of Christ, and ther holy Ghost, the worker of fayth, as well as unto those of full growth: They are by baptisme to be ingrafted into the Church of God, and to be discerned f from the children of infidels, in like sorte, as in the Old Testament was done by t Circumcision, in place whereof v Baptisme succeeded in the new Testament.

Of the Lords Supper.

75 Qu. *How art thou in the Lords Supper admonished & Waranted, that thou art partaker of that onely sacrifice of Christ offered on the Crosse, and of all his benefites?* Ans.

BEcause Christ hath commanded me and all the faithfull, to eat of this bread broken, and to drinke of the Cup distributed in remembrance of him, with this promise w^{ch} adjoynd: First, that his body was as certainly broken & offered for me on the crosse, and his blood shed for me, as I behold with my eyes the bread of the Lord broken unto me, and the cup communicated to me: and further, that my soule is no lesse assuredly fed to everlasting life with his bodie,

28 Lords-
day.

w^{ch} Mat. 26,
26, 27, 28.
Mar. 14, 22.
23, 24.
Luke 22.
19, 20.
1 Cor. 10,
16. 17. & 11
23, 24, 25.

OF THE

which was crucified for us, and his blood which was shed for us; then I receiue and taste by the mouth of my body the bread and wine, the signes of the bodie & blood of our Lord, receiued at the hand of the Minister.

76 qu. *What is it to cate the body of Christ crucified, & to drinke his blood that was shed?*

Ans. It is not onely to imbrace by an assured confidence of minde, the whole passion and death of Christ, and thereby to
 a obteine forgiuenes of sinnes, and everlasting life, but also by the holy Ghost, who dwelleth both in Christ and us, more and more to be
 b united to his sacred bodie, so that though he be in
 c heauen, and we in earth, yet neuertheles are we flesh of his flesh, & bone of his
 d bones,

a Joh. 6. 35.

40. 47. 48.

50. 51. 53.

54.

b Ioh. 6. 55.

56.

c A&. 3. 21.

and 1. 9. 10.

11.

1 co. 11. 26.

d Ephe. 5.

29. 30. 31.

32.

1 Cor. 6.

15. 17. 19.

1 Ioh. 3. 24.

and

LORDS SVPPER.

and as all the members of the bodie are by one soule, so are we also quickned ^e and guided by one and the same spirit.

e Ioh. 6. 56.
57. 58.
Ephe. 4. 15.
16.

77 qu. *Where bath Christ promised that he will as certainly give his bodie & blood so to be eaten and druncken, as they eat this bread broken, and drinke this cup?*

An. In the institution of his Supper, the words whereof are these:

f Our Lord Iesus in the night that he was betraied, tooke bread, and when he had given thanks, he brake it, and said: Take, eat, this is my bodie, which is broken for you: this doe ye in remembrance of me. Like wise also he tooke the cup, when he had supped, and said, g This cup is the New Testament in my blood: h This doe, as often

f 1 Cor. 11.
23.
Mat. 26. 26.
Mar. 14. 22
Luc. 22. 19.

g Exo. 24. 8
Heb. 9. 20.
h Ex. 13. 9.
1 Cor. 11.
26.

OF THE

as ye shall drinke it, in remembrance of me. For as often as ye shall eat this bread, and drinke this cup, ye shew the Lords death till he come.

i I Cor. 10.
16, 17.

This promise is prepared by S. Paul, when he saith: *The cup of thanksgiving, wherewith we give thanks, is it not the communion of the blood of Christ? The breade which we breake, is it not the communion of the body of Christ? For we that are many, are one bread & one body because we al are partakers of one bread.*

29 Lords-
day.

k I Cor. 10.
1, 2, 3, 4.
i Pet. 3, 21.
Ioh. 6, 35,
62, 63.

78 Quest. *Are then the bread and wine, made the very body and blood of Christ?* **Ans.**

NO verily. **k** But as the water of Baptisme is not turned into the blood of Christ, but is a signe & pledge of those things that are sealed to us in Baptisme: so neither is the

bread 28

LORDS SUPPER.

bread of the Lords Supper the verie bodie of ^l Christ , although according to the maner of Sacraments , & that ^m forme of speaking of them which is usuall unto the holy Ghost , the bread is called the body of Christ.

^l 1 Cor. 10.
16 & c. and
11. 26, & c.
^m Ge. 17. 10
11, 14. Exo.
12, 26. 27.
43, 48.
Act. 7. 8.
Mat. 26, 26.
Mar. 14, 24

79 qu. *Why then doth Christ call bread his body, & the cup his blood, or the new Testament in his blood: and Paul also calleth bread and wine, the communion of the body and blood of Christ?*

Ans. Christ not without great consideration speaketh so: to wit, not onely for to teach us, that as the bread and wine sustain the life of the body, so also his crucified body and blood-shed are indeed the meat and drink of the soule, whereby it is a nourished to eternall life: but much more that by this visible

^a Joh. 6. 51.
55. 56.

figure

OF THE

b 1 cor. 10
16. 17. and
11. 26. 27.
28. Eph. 5.
32.

c Rom. 5. 9.
18. 19. and
8. 4.

30 Lords-
day.

d Heb. 7. 27.
& 9. 12. 26.
Mat. 26. 28.
Luk. 22. 19
20. 2 Cor.
5. 21.
e 1 co. 6. 17
and 12, 13.

signe and pledge he may assure us, that we are as verily partakers of his bodie and blood, through the working of the holy Ghost, as we doe^b receiue by the mouth of our bodie these holy signes in remembrance of him: and further also, that his suffering^c & obedience is so certainly ours, as though we our selues had suffered punishmēt for our sinnes, and had satisfied God.

80 qu. *What difference is there between the Supper of the Lord, and the Popish Masse?*

THe Supper of the Lord testifieth to us, that we haue perfect forgiuenes of all our sinnes^d for that onely sacrifice of Christ, which himselfe once fully wrought on the crosse: Then also, that we by the holy Ghost are grafted^e into Christ,

who 29

LORDS SUPPER.

who now according to his humane nature, is not on earth, but ^f onely in heauen, at the right hand of his Father, and there will be ^g worshiped of us: But in the Masse it is denyed, that the quick & the dead haue remission of sinnes for the onely passion of Christ; except also Christ be daily offred of them by their sacrificers. Further also it is taught, that Christ is bodily under the forme of bread and wine, and therefore is to be ^h worshipped in them. And so the very foundatiō of the Masse is nothing els than an utter deniall of that onely sacrifice and passion of Christ Iesus, & an accursed idolatrie.

81 Quest. *Who are to come unto the Table of the Lord?*

Ans. They onely who are truly sorrowfull ^a, that they haue

offen-

^f He. 1. 3. & 8, 1, &c.

^g Joh. 4. 21. 22, 23.

Col. 3, 1.

Phil. 3, 20.

Luc. 24, 52.

53. Act. 7.

55.

^h In canone Missæ item de consecra distinct. 2.

Can Ego Berengarius.

ⁱ Jsa. 1.

11--14.

Mat. 15. 9.

Col. 2. 22.

23. Ie. 2. 13

a Mat. 5, 3.

6. Luc. 7. 37

38. and 15.

18, 19.

OF THE

offended God by their sins: and yet trust that those sins are pardoned them for Christes sake: & what other infirmities ^b they haue, that those are covered by his passiō & death, who also^c desire more & more to go forward in faith & integritie of life. But hypocrites, & they who doe not trulie repent, do eate & ^d drinke damnation to them selues.

82 Quest. *Are they also to be admitted to this supper, who in confession and life declare them selves to be infidels and ungodly?*

Ans. No: For by that meanes the covenant of God is profaned, and the wrath of God is ^e stirred up against the whole assemblie. Wherefore the church by the commandement of Christ ^f and his Apostles, using the keyes of the kingdome of heauen, ought to driue them

from

^b 2 Cor. 13.
5.

^c Psal. 116.
12, 13, 14.
¹ Pet. 2, 11.
12.

^d 1 Cor. 10.
20, & c. and
11, 28. & c.
¹ Tit. 16,
Psal. 50, 15,
16.

^e 1 Cor. 10.
21, and 11.
30, 31.
Isa. 1, 11. 13
Ier. 7, 21.
Psal. 50. 16.
22.
^f Mat. 18.

KEYES.

from this Supper, till they shall repent and change their manners.

OF THE KEYES.

83 *Qu.* What art the ^g Keyes of the kingdome of heauen? Ans.

Reaching ^h of the Gospell, and Ecclesiasticall discipline ⁱ:

by which heauen is opened to the beleeuers, and is shut against the unbeleeuers.

84 *quest.* How is the kingdome of heauen opened and shut by the preaching of the Gospell.

Ans. When by the commandement of ^k God it is publikely declared to all & everie one of the faithfull, that all their sins are pardoned them of God, for the merite of Christ, so often as they ^l embrace by a liuely faith the promise of the gospell: but

31 Lords day.

g Mat. 16.

19. h Ioh. 20. 23

i Mat. 18. 15--18.

k Mat. 28. 19.

l Ioh. 3. 18. 36. Mar. 16. 16.

OF THE

m2. The. 1.
7, 8, 9.
n Ioh. 20. 21
22. 23.
Mat. 16. 19.
Rom. 2, 2.
17.

contrarily is denounced to all Infidels and hypocrites, that so long the wrath of God & everlasting ^m damnation doth lie on them, as they ⁿ go on in their wickednes: according to which testimonie of the Gospell, God will judge them as well in this life, as in the life to come.

85 Quest. *How is the Kingdome of heaven opened and shut by Ecclesiasticall discipline?*

o Mat. 18,
15.

Ans. When according ^o to the commandement of Christ, they who in name are Christian, but in their doctrine and life, shewe them selues ^p strangers from Christ, after they haue beene sometime admonished, will not depart from their errors & wickednes, are made known unto the ^q church, or to them ^r that are appointed for that matter, and purpose, of the Church:

p 1. Cor. 5.
12.

q Mat. 18.
15, 18.
r Rom. 12.
7, 8, 9.
1. Cor. 12.
28. 1. Tim.
5, 17.

and

KEYES.

and if neither then they obey
their admonition, ^f are of the
same men, by forbidding them
the Sacraments, shut out from
the Congregation of the
Church, and by God himselfe,
out of the kingdome of heauen:
And againe, if they professe, and
indeed declare amendement of
life, are ^t received as members
of Christ and his Church.

*Quest. Where is this rule of disci-
pline set downe in the holy scrip-
ture?*

Ans^r. Matth. 18, 15--20.

*Moreover, if thy brother tres-
passe against thee, goe and tell him
his fault betweene thee and him
alone: if he heare thee, thou hast
wonne thy brother. But if hee
heare thee not, take yet with thee
one or two, that by the mouth of
two or three witnesses every*

12. Thes. 3.
14. Mat. 18
17. 2. Joh.
10. 11.
1. Cor. 5, 3.
4, 5.

12. Cor. 2. 6
7, 8, 10, 11.
Luk. 15. 18

OF MANS

Word may be confirmed. And if he refuse to heare them, tell it unto the Church: if he refuse to heare the Church also, let him be unto thee as an heathen and a Publicane. Verily I say unto you, Whatsoever ye binde on earth, shall be bound in heauen, and whatsoever yee loose on earth shall be loosed in heauen.

Verily I say unto you, that if two of you shall agree on earth upon any thing, whatsoever they shall desire, it shall be given them of my Father which is in heauen.

For where two or three are gathered together in my Name, there am I in the mids of them.

THANKFULNES.

THE THIRD PART, *Of mans Thankfulnes.*

86 Question.

When as we are delivered from all our sinnes and miseries, without any merit of ours, by the mercie of God, onely for Christ sake: for what cause are we to doe good workes ?

Answer.

BEcause, after that *Christ* hath redeemed us with his blood, he renueth us also by his spirite to the image of himselfe: that we receiuing so great benefites, should shew our selues all our life time, ^a thankfull to God, and ^b honor him. Secondly, that everie of us may be ^c assured of his faith, by his fruit. And

32 Lords-
day.

a 1 Cor. 6.
19. 20. Ro.
6. 13. & 12.
1. 2. 1 Pet. 2
5. 9. 10.
b Mat. 5. 16.
1 Pet. 2. 12.
c 2 Pet. 1.
10. Gal. 5. 6
24

diPe. 3, 1, 2
Mat. 5. 16.
Rom. 14,
19.

e 1. Cor. 6,
9, 10. Ephe.
5, 5. 1. Iohn
3, 14, 15.
Gal. 5, 21.

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day.

f Rom. 6, 4,
5, 6. Eph.
4, 22, 23.
Colos. 3, 5.
1. Cor. 5, 7.
g Psal. 51.
3, 8, 17.
Luk. 15. 18.
Rom. 8, 13.
Ioel 12, 13

lastly, that by our honest and good conversation we may winne^d other unto Christ.

87 qu. *Cannot they then be saved which be unthankfull, and remaine still carelesly in their sins and not converted from their wickednes unto God?*

Ans. By no meanes. For, as the scripture beareth witness^e, neither unchast persons, nor idolaters, nor adulterers, nor theeues, nor covetous men, nor drunckards, nor flaunderers, nor robbers, shall enter into the Kingdome of God.

88 Qu. *Of what parts consisteth the conversion of men unto God?*

IT consisteth of the^f mortifying of the old man, and the quickning of the new man.

89 quest. *What is the mortifying of the old man?*

Ans. To be truly & hartily

forrie

THANKFULNES.

forrie that thou hast offended
God by thy finnes, and dayly
more and more to hate and
eschew them.

90 quest. *What is the quickening
of the new man?*

Ans. True joy in God through
Christ^h, and an earnest and rea-
dieⁱ desire to order thy life ac-
cording to Gods will, & to doe
all good workes.

91 qu. *What are good workes?*

Ans. Those onely which are
done by a true^k faith, according
to^l Gods law, and^m are referred
onely to his glorie: & not those
which are imagined by us, as
seeming to us to be right and
good, or which areⁿ delivered
and commanded by men.

92 Qu. *Which is the Law of God?*

Ans. God spake^o all these words:

I Am the Lord thy God, which hath
brought thee out of the Land of

hRom. 5. 1.

2. & 14. 17.

Isa. 57. 15.

iRo. 6. 10,

11. 1. Pet. 4

2. Gal. 2,

20.

k Rom. 14,

23.

l 1. Sam. 15

22. Eph. 2.

10.

m 1. Co. 10.

31.

n Deute. 12.

32. Ezech.

20, 18.

Matt. 15. 9.

34 Lords-

day.

o Exod. 20.

Deut. 5.

Egypt, out of the house of bondage.

i. Com. Thou shalt haue no other Gods in my sight.

ij. Com. Thou shalt not make to thy selfe any graven image, nor the likenes of any thing that is in heauen aboue, or in the earth beneath, or in the water under the earth. Thou shalt not bowe downe to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the Fathers upon the children, unto the third and fourth generation of them that hate me, and shewe mercie unto thousands of them that loue me, and keepe my Commandements.

iiij. Com. Thou shalt not

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take the name of the Lord thy God in vaine: for the Lord will not hold him guiltles, that taketh his name in vaine.

iiij. Com. Remember thou keepe holy the Sabbath day, sixe dayes shalt thou labour, and doe all that thou hast to doe, but a seauenth day is the Sabbath of the Lord thy God, in it thou shalt doe no manner of workes, thou, and thy Sonne, and thy Daughter, thy man servant, and thy maide servant, thy cattel, and the Stranger that is within thy gates. For in sixe dayes the Lord made heauen and earth, the sea, and all that in them is, and rested the seauenth day, wherefore the Lord blessed the sabbath day, and halloed it.

v. Com.

OF THE

v. Com. Honour thy Father and thy Mother, that thy dayes may be long in the land, which the Lord thy God giueth thee.

vj. Com. Thou shalt doe no murther.

vij. Com. Thou shalt not commit adulterie.

viii. Com. Thou shalt not steale.

ix. Com. Thou shalt not beare false witnesse against thy neighbour.

x. Com. Thou shalt not covet thy neighbours house, nor

his

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his wife, nor his servant, nor his maide, nor his ox, nor his asse, nor any thing that is his.

93 quest. *How are the Commandements divided?*

Ans. Into two^a tables, whereof the ^b former delivereth in four cōmandements, how we ought to behaue our selues towards God: The latter delivereth in six commandements, what duties we owe unto our neighbour.

94 quest. *What doth God require in the first Commandement?* *Ans.*

That, as dearly as I tender the salvation of my owne soule, so earnestly should I shunne and flye all idolatrie^c, forcerie,^d enchantements, superstition,^e praying to saints, or any other creatures: and should rightly^f acknowledge

^a Exo. 34,
28, 29.
Deut. 4. 13.
& 10, 3, 4.
^b Mat. 22.
37, 38, 39.

^c 1 Cor. 6, 9
10. and 10,
7, 14.
^d Lev. 19,
31. Deu. 18
10, 11, 12,
^e Mat. 4, 10
Rev. 19, 10.
^f 1 Ioh. 17, 3.

the

OF THE

g Iere. 17. the onely and true God, g trust
 5, 7. in him alone, h submit & subject
 h He. 10. 36 my selfe unto him with all i hu-
 Col. 1. 11. militie and patience, k look for
 Ro. 5. 3. 4. all good things from him alone,
 Phil. 2. 14. & lastly with the entire affecti-
 i I Pe. 5. 5. 6 on of my heart l loue, m reve-
 k Ps. 104. 27 rence, & n worf hip him: so that
 Isa 45. 7. I am readie to renounce o and
 Jam. 1. 17. forsake all creatures rather,
 l Deut. 6. 5. then to p commit the least thing
 Mat. 22. 37. that may be against his will.

95 quest. *What is Idolatrie?*

Ans. It is in place of that one
 God, or besides that one and
 true God, who hath manifested
 himselfe in his worde, to make
 or imagine, and account any o-
 ther thing, wherein thou repo-
 sest thy hope and confidence.

96 Qu. *What doeth the second
 Commandement require?* Ans.

T Hat wee should not a ex-
 presse or represent God by

any

g Iere. 17.
 5, 7.
 h He. 10. 36
 Col. 1. 11.
 Ro. 5. 3. 4.
 Phil. 2. 14.
 i I Pe. 5. 5. 6
 k Ps. 104. 27
 Isa 45. 7.
 Jam. 1. 17.
 l Deut. 6. 5.
 Mat. 22. 37.
 m Deu. 6. 2.
 Mat. 10. 28
 n Mat. 4. 10
 o Mat. 5. 29
 30. Act. 5.
 29. Mat. 10.
 37.
 p Mat. 5. 19

q 2 Chr. 16.
 12. Phil. 3.
 19. Gal. 4. 8
 Ephe. 2. 12.

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 day.

2 Deu. 4. 15.
 Isa. 40. 18.
 Rom. 1. 23.
 &c.
 Acts. 17. 29

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any image, or shape & figure, or worship^b him any otherwise thē he hath cōmanded in his word himselfe to be worshipped.

b 1 Sa. 15,
23. Deu. 12
30.

97 qu. *May there then at all any images or resemblances of things be made?*

Ans. God neither ought * nor can be represented by any meanes: and for the creatures, although it be lawfull to expresse them, yet God forbideth notwithstanding, their images to be made or had, as thereby to worship or c honor either them, or God by them.

* Deu. 4. 15
16. Isa. 46. 5
Rom. 1. 23.

98 qu. *But may not Images be tolerated in Churches, which may serue for bookes unto the common people?*

c Ex. 23. 24
and 34. 13.
14. Nu 33.
52. Deu. 7. 5

Ans. No. For it is not seemely that wee should be wiser then God, who will haue his church to be d taught with the liuely preaching of his worde, and

d 2 Ti. 3. 16
2. Pet. 1. 19

not

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e Ier. 10, 1.
&c. Hab. 2,
18, 19.

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day.

f Lev. 24,
11. and 19,
12.
g Mat. 5, 37.
Lam. 5, 12.

h Isa. 45,
23, 24.
i Rom. 2, 24
1 Tim. 6, 1.
k Mat. 10,
32.

l 1 Tim. 2, 8
m Col. 3,
16, 17.

not with dumbe images.

99 Qu. *What doeth God decree in the third Commandement? Ans.*

T Hat not onely by cursing or f forswearing, but also by g rash swearing we should not use his name despitefully or unreverently: neyther should by silence or connivence be partakers of those horrible sinnes in others: But that we use h the sacred and holy name of God ever with great devotion and reverence: that he may be i worshiped and honoured by us with a true and stedfast k confession and l invocation of his name, and lastly in all m our words and actions whatsoever.

100 qu. *Is it then so grievous a sinne by swearing or banning, to take the name of God in vaine, as that God is also angrie with them, who, as much as in them lyeth, doe*

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not forbid or hinder it?

Ans. Surely most ⁿ grievous. For neither is there any sinne greater, or more offending God, then the despiting of his sacred name. Wherefore also he would ^o haue this sinne to be punished with dead.

ⁿ Lev. 5, 1.

^o Levit. 24. 15.

101 *Quest.* May a man swear also religiously and lawfully by the name of God? *Ans.*

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HE may: when as either the Magistrate exacteth it, or otherwise, necessitie requireth by this meanes the "faith and trueth of any man, or thing, to be ratified & established: where by both the glorie of God may be advanced, and the safetie of others procured. Eor this kind of swearing is "ordained by Gods word, and therefore was well pused of the Saints, both in the old and new Testament.

" Exo. 22. 11. Neh. 13, 25.

" Deut. 6, 13. Heb. 6, 16. p Ge. 21. 24. Ios. 9, 15, 19. 1 Sam. 24, 22. 2 Cor. 1, 23. Rom. 1, 9.

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102 qu. *Is it lawfull to sweare by Saints or other creatures?*

Ans. No: For a lawfull oath is an invocation of God, whereby we desire, that he, as the onely searcher of hearts, beare witnes unto the trueth, and punish the swearer, if he wittingly & sweare falsly. But this honor & agreeth to no creature.

103 Quest. *What doeth God command in the fourth cōmandement?*

First, that the ministerie of the Gospell, and the schooles of learning should be maintained: and that I, especially on the Sabbath^r, frequent studiously diuine assemblies; & hear the word of God diligently; use the x Sacraments, & joyne my prayers with the publike prayers of the assemblie; & bestow something, according to my abilitie, ^z on the poore. And

further,

q 2 Cor. 1.
23.
r Mat. 5. 34.
35.

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day.

1 Tit. 1. 5.
1 Tim. 3. 14
1 Cor. 9. 11.
2 Tim. 1. 2.
and 3. 15.
r Ps. 68. 26.
& 40. 9. 10.
Aet. 2. 42.
46.
v 1 Cor. 14.
19. 29. 31.
x 1 Cor. 11.
33.
y 1 Tim. 2.
1.
z 1 Co. 16. 2

C O M M A N D E M E N T S.

further, that all my life I be free from misdeedes and evill actions, yeelding unto the Lord, that he may by his holy spirit work in me his work; and so I may * beginne in this life, that
* Jsa. 66, 23
 everlasting Sabbath.

104 qu. *What doeth God enioyne in the fifth commandement?* Ans.

39 Lords-
day.

That we yeelde due honor, loue, and faithfulness to our parents, and so to all, who beare rule over us, and submit our ^a selues with such obedience as is meete, to their faithful commandements and chastisements: And further also, that by our patience we beare and ^b suffer their vices & manners, ever thinking with our selues, that God will ^c governe and guide us by their hand.

^a Eph. 6, 1,
2. & c. col.

3, 18, 20.

Eph. 5, 22.

Rom. I. 31.

^b Pro. 23,

22. 1 Pet. 2.

8.

^c Ephe. 6,

4. 9. col. 3,

19, 21. Ro.

13. Mat. 22,

21.

105 quest. *What doeth God exact in the sixth commandement?* Ans.

40 Lords-
day.

E

That

d Mat. 5, 21
 22. Gen. 9,
 6. Mat. 26,
 52.
 e Ephes. 4,
 26. Rom.
 12, 19. Mat.
 5, 39, 40.
 f Rom. 13.
 14. Col. 2.
 23.
 g Gen. 9, 6.
 Mat. 26, 52.
 Rom. 13, 4.

h Iam. 1, 20
 Gal. 5, 20.
 i Ro. 1, 29.
 k I Ioh. 2, 9.
 l I John. 3,
 15.

That neither in thought,
 nor in gesture, much lesse
 indeed, I reproach, or hate, or
 harme, or d kill my neighbour,
 eyther by my selfe, or by ano-
 ther; but e cast away all desire of
 revenge. Furthermore, that I
 hurte f not my selfe, or cast my
 selfe wittingly into any danger.
 Wherefore also, that murthers
 may not be committed, he hath
 armedg the Magistrate with the
 sworde.

106 qu. *But this Commandement
 seemeth to forbid murther onely.*

An. But in forbidding murther
 God doth further teach, that he
 hateth the roote and cause of
 murther, to wit, h anger, i envie,
 hatred k and desire of revenge,
 and doth l account them all for
 murther.

107 quest. *Is it not enough then,
 that we kill no man, in such sorte, as
 hath*

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hath been said ?

Ans. It is not enough : For when God condemneth anger, envy, hatred, he requireth that wee loue ^m our neighbour as our selues, and that we use ⁿ humanitie, lenitie, courtesie, ^o patience, & ^p mercie towards him, and ^q turne away from him, as much as we may, whatsoever may be hurtfull unto him. In a word, that we be so affected in minde, as that we ^r stick not to doe good unto our enemies.

108 qu. *What is the meaning of the seauenth Commandement ?* *Ans.*

That God hath in ^s execration on all uncleannes and filthines, and therefore we also must utterly ^t hate and detest it, and contrariwise liue temperately, modestly, and ^v chastly, whether we ^x liue in holy wedlocke, or ^y in single life.

m Mat. 22.
39. & 7, 12.
n Ro. 12, 10
o Eph. 4, 2.
Gal. 6. 1, 2.
Math. 5, 5.
Ro. 12. 18.
p Exo. 23, 5
q Math. 5,
45.
r Rom. 12,
20.

41 Lords-
day.

f Levit. 18,
27.

t Jud. 22, 23

v 1 Thes. 4,
3, 4.

x Heb. 13,

4. 1 Cor.
7, 4, 9.

109 qu. *Forbiddeth God nothing els in this cōmandement, but adulterie, & such kindes of uncleannes?*

Ans. Seeing both our bodie and soule are the temples of the holy Ghost, God will haue us to possesse both in puritie and holines. And therefore he wholly forbiddeth all deedes, gestures, y wordes, thoughts, filthie lustes, and whatsoever entiseth a man unto these.

y Eph. 5. 3.

1 Cor. 6. 18

2 Mat. 5. 28

2 Eph. 5. 18.

1 Cor. 15.

33.

42 Lords-
day.

b 1 Cor. 6.

10.

c 1 Cor. 5.

10.

d Luc. 3. 14.

1 Thel. 4. 6.

110 Qu. *What doeth God forbid in the eight commandments?* *Ans.*

Not onely those theftes, & robberies, which the Magistrate punisheth: but by the name of theft he comprehendeth whatsoever euill craftes, fetches and deuises, whereby we seeke after other mens goods, and endeavour by force, or with some shew of right, to convey them over unto our selues: of

which

C O M M A N D E M E N T S.

which sorte are false & weightes,
false elms, uneuen^f measures, de-
ceitfull marchandise, counter-
feit coine, & usurie, or any other
way or meanes of furthering
our estate, which God hath
forbidden. To these wee may
adde all^h covetousnes, and the
manifold waste and abusing of
Gods gifts.

*111 quest. What are those things
which God here commandeth?*

Ans. That to my power I help
& further the commodities and
profit of my neighbour: and
that I so deale with him, as I
would i desire to be dealt with
my selfe: & that I doe my owne
work painfully, and faithfully,
that I k may thereby helpe o-
thers also, who are distressed
with any neede or calamitie.

*112 Qu. What doeth the ninth com-
mandement exact?* *Ans.*

e Pro. 11, 1.

f Eze. 45, 9.

10, 11.

Deu. 25, 13

g Psal. 15, 5.

Luc. 6, 35.

h 1 cor. 6,

10.

i Mat. 7, 12.

k Pro. 5, 16.

43 Lords-
day.

OF THE

1 Prov. 19.
5, 9. and 21.
28.

m Psa. 15, 3.
n Rom. 1.
29.

o Mat. 7, 1.
&c. Luk. 6.

37.
p Ioh. 8, 44.

q Prov. 12.
22. & 13, 5.

r 1 Cor. 13.
6. Eph. 4, 25.
s 1 Pet. 4, 8.

44. Lords-
day.

THat I beare no false witnesse
against any mā: neither^m fal-
sifie any mans wordes, neyther
backbite or ⁿ reproach any mā,
nor ^o condemne any man rash-
ly or unheard, but avoide and
p shunne with all carefulnes all
kinde of lies, and deceit, as the
proper ^q workes of the divell:
except I mean to stir up against
me the most grievous wrath of
God. And that in judgements
and other affaires I follow the
trueth, & freely and constantly
professe the matter, as it in deed
is: & moreover, defend and ^s en-
crease as much as in me lyeth,
the good name and estimation
of others.

113 *Qu. What doth the tenth com-
mandement forbid?* *Ans.*

THat our hearts be not at a-
ny time moved by the least
desire, or cogitation, against any

com-
40

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commandement of God : but that continually and from our heart we detest all sin, and contrarily, ^t delight in all righteousness.

^t Rom. 7,
7, &c.

114 quest. *But can they who are converted unto God perfectly obserue and keepe these Commandements?*

Ans. No: but euen the holiest men as long as they liue haue onely small beginnings of this ^v obedience: yet so, that they begin ^x with an earnest and unfained desire and endeavour, to liue, not according to some onely, but according to all the Commandements of God.

^v Rom. 7,
14.

^x Rom. 7,
22. 15, &c.
Iam. 2, 10.

115 qu. *Why will God then haue his law to be so exactly and severely preached, seeing there is no man in this life, who is able to keepe it?*

Ans. First, that all our life time wee more and more ^a acknowledge the great pronenesse of

^a 1 Joh. 1, 9.
Psal. 32, 5.

OF PRAYER.

b Rom. 7,
24.

c 1 Cor. 9,
24. Phil. 3,
12, 13, 14.

our nature to sin, & so much the more greedily^b desire remission of sins & righteousness in Christ: secondly, that we alwaies^c earnestly seeke for, & craue of the Father the grace of his holy spirit, whereby we may daily more & more be renewed to the image and likenesse of God, untill at length after wee are departed out of this life, we may joyfully attaine unto that perfection, which is proposed unto us.

OF PRAYER.

45 Lords-
day.

d Psal. 50,
15.

116 qu. *Wherefore is prayer necessarie for Christians?* Ans.



Ecause it is the chiefe parte of that^d thankfulnessse which God requireth of us. And also because God giveth them

onely

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onely his grace and holy spirit,
who with unfaigned gronings
begge them continually of him,
and e yeelde him thanks for
them.

117 qu. *What is required unto
that prayer, which shall please God,
and be heard of him?*

Ans. That we aske of the onely
true God, who hath ^a manifested
himselſe in his word, all things,
which he hath cōmauded to be
asked ^b of him with a true affec-
tion and deſire of our heart, and
through an inward ^c feeling of
our need and miſerie ^d caſt our
ſelues downe proſtrate in the
preſence of his diuine Maieſtie:
& ^e build our ſelues on this ſure
foundation, that we, though un-
worthy, yet for Chriſts ſake, are
certainly ^f heard of God, euen
as he hath ^g promiſed us in his
word.

e Mat. 7. 7.
8. Lu. 11. 9.
13. Mat. 13.
12. Pſal. 50.
15.

a Ioh. 4. 22.

b Ro. 8. 26.

i Ioh. 5. 14.

c Joh. 4. 23.

24. Pſa. 145

18.

d 2 chron.

20. 12.

e Pſal. 2. 11.

& 34. 18. 19

Jſa. 66. 2.

f Ro. 10. 14.

& 8. 15. 16.

Iam. 1. 6. & c

g Ioh. 14. 13

Dan. 9. 17.

18. Mat. 7. 8

Pſal. 143. 1.

OF PRAYER.

118 quest. *What are those things which he commandeth us to aske of him?*

h Iam. 1, 17
Mat. 6, 33.
i Mat. 6, 9.
10. &c.
Luke 11, 2.
&c.

Ans. All^h things necssarie both for soule and bodie: which our Lord Iesus Christ hath compri-
sed in that prayer, which him
selfeⁱ hath taught us.

119 quest. *What prayer is that?*

“ Mat. 7, 9,
10, 11.

Ans. **O** *Vr* “father, which art in
heauen:

1. *Hallowēd be thy Name.*
2. *Thy kingdome come.*
3. *Thy Will be done in earth, as
it is in heauen.*
4. *Giue us this day our daily bread.*
5. *And forgieue us our trespasses,
as we forgieue them, that tres-
passed against us.*
6. *And lead us not into temptation:
But deliver us from euill.*

For

OF PRAYER.

For thine is the kingdome, the power, and the glorie, for ever, and ever. Amen.

120 Qu. *Why doeth Christ teach us to call God, Our Father?* *Ans.* 46^r Lords-day.

That presently in the verie entrance and beginning of the prayer, he might stirre up in us such a reverence and confidence in God, as is meete for the sonnes of God; which must be the ground and foundation of our prayer: to wit, that God through Christ is made our Father, and will much lesse denie unto us those things, which we aske of him with a true faith, then our parents "denie unto us earthly things.

Matt. 6, 9.

121 qu. *Why is that added: which art in heauen?* *Ans.*

That we^l conceiue not basely or carnally of Gods heauenly

"Mat. 7, 9,
10, 11.
Luk. 11. 11
Esa. 49, 15.

1 Ier. 23, 24.
A&. 17, 24.

Majestie:

OF PRAYER.

mRom. 10.
12.

47 *Lords-
day.*

Mat. 6. 9.

n Joh. 17. 3.

Ic. 9. 23, 24.

Mat. 16. 17.

Iam. 1. 5.

o Psal. 119.

137. 138.

Luke 1. 46.

Pl. 145, 8. 9

a Ps. 115. 1.
and 71. 8.

48 *Lords-
day.*

Mat. 6. 10.

b Mat. 6. 33

Psal. 119, 5.

c Pl. 51, 18.

Majestie: & also that we^m looke
for & expect from his omnipo-
tencie, whatsoever things are
necessarie for our soule & body.

122. qu. *What is the first petition?*

Ans. **H** *Allowed be thy name:* that

is, grant us first to
knowen thee aright, & to wor-
ship, & o magnifie thy almighti-
nesse, goodues, justice, mercie,
and trueth shyning in all thy
works. And further also, direct
our whole life, thoughts, words,
and works to this end, that thy
most holy name be not reproa-
ched for us, but rather be^a re-
nowmed with honor & praises.

123 qu. *What is the secōd petition?*

Ans. **L** *Et thy kingdome come:* that

is, rule us so by thy
word and spirit, that we^b may
humble and submit our selues
more and more unto thee: pre-
serue and increase thy^c church;

destroy

OF PRAYER.

destroy the d works of the diuell
and all power that lifteth up it
selfe against thy Majestie: make
all those counsailes frustrate and
void, which are taken against
thy word, untill at length thou
raigne ^e fully and perfectly,
when thou shalt be ^f all in all.

124 qu. *What is the third peti-
tion?* Ans.

Thy will be done in earth, as it
is in heauē: that is, grant that
we and all men renouncing and
forsaking g our owne will, may
readily and without any grudg-
ing ^h obey thy will, which is
onely holy: and that so everie
of us may faithfully and chear-
fully i performe that duetie and
charge which thou hast com-
mitted unto us, euen as the blef-
fed Angels doe in k heauen.

125 quest. *What is the fourth pe-
tition?* Ans.

d1 ioh. 3.8.
Rom. 16.20

e Reu. 22.
17.20.
f 1 Cor. 15.
28.

49 Lords-
day.

Mat. 6.10.

g Ma. 16.24
Tit. 2.12.

h Lu. 22.42

i 1 Co. 7.24
Eph. 4.1.

k Ps. 103.29

50 Lords-
day.

OF PRAYER.

Matt. 6. 11.

1 Psal. 145.
15. Mat. 6,
25. &c.

m Aët. 17,
25. and 14,
17.

n 1 Cor. 15.
58. Deut. 8.
3. Psal. 127.
1, 2.

o Ps. 62, 11.
and 55, 22.

51 Lords-
day.

Mat. 6, 12.

o Psal. 51, 1.
1 Joh. 2, 1.
2.

Give us this day our daily bread:
that is, Give unto us all
things which are^l needefull for
this life, that by them we may
acknowledge and confesse thee
to be the onely fountaine from
whence all good things^m flow,
and all our care & industrie, and
euen thine owne gifts to be
unhappie andⁿ noisome unto
us, except thou blesse them.
Wherefore, grant, that turning
our trust away frō all creatures,
we^o place it in thee alone.

126 qu. *What is the fifth petition?*

Ans. **F**orgive us our trespasses, as
we forgive them that tres-
passe against us: That is, euen for
the blood of Christ do not im-
pute^o unto us most miserable
and wretched sinners, all our
offences, neither that corrup-
tion, which still cleaveth unto
us: euen as we also feele this

testimo-

OF PRAYER.

testimonie of thy grace in our hearts, that we steadfastly purpose unfeignedly frō our heart, to P pardon & forgiue all those, who haue offended us.

127 qu. *What is the sixth petition?*

Ans. **L** *Ead us not into temptatiō,*
but deliver us from euill:

That is, because we our selues are to feeble and weake by nature, that we P cannot stand so much as one moment or instant; and our most deadly enemies, ^r Satan, the ^f world, & our owne ^t flesh, doe instantly oppose and assault us: uphold thou us, and establish & strengthen us by the might of thy spirit, that we may not in this spirituall combat ^v yeelde as vanquished, but may so long stoutly withstand them, untill at length we ^x get the full and perfect victorie.

p Mat. 6, 14
15.

52 Lords-
day.

Mat. 6. 13.

q Ioh. 15. 5.
Pl. 103, 14.
r 1 Pet. 5, 8.
Eph. 6, 12.
f Iohn 15.

19.
t Rom. 7,
23. Gal. 5,
17.

v Mat. 26,
41. Mar. 13
33.

x 1 Thes. 3,
13. & 5, 23.

OF PRAYER.

128 quest. *How concludest thou this prayer?* Ans.

Mat. 6. 13.

For thine is the kingdome, the power, and the glorie, for ever:

yRo. 10. 12

2 Pet. 2. 9.

that is, we aske & craue all these things of thee, because, seeing both thou art our king, and art almightie, thou art both willing and able to y giue them all unto us. And these things we therefore aske, that out of the, not to us, but unto thy holy name, all glorie may & redound.

z Joh. 14. 13

Psal. 115. 1.

Jer. 33. 8. 9

129 quest. *What meaneth this particle A MEN?*

*2 Cor. 1. 20

2 Tim. 2. 13.

Ans. That the thing is sure and out of doubt. For my prayer is much more certainly heard of God, then I feele in my heart, that I unfainedly * desire the same.



